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## ACCOUNT

FROM THE

Rudd (Thomson)

Wharf, Millers

City of Chester,

O F

*A Barbarous Persecution,*

INFLICTED

Upon one of the King's Peaceable Subjects,  
commonly called a *QUAKER*.

O N L Y

For his Lamenting the great Sin of Pride,  
and Calling the People to Repentance.

L O N D O N,

Printed and Sold by T. Sowle, in *White-Hart-Court* in  
*Gracious-street*, and at the *Bible* in *Leaden-Hall-street*,  
near the Market, 1700.

The King's Proclamation.

**W**E do hereby strictly Charge and Command all our Judges, Mayors, Sheriffs, Justices of Peace, and all other our Officers and Ministers, both Ecclesiastical and Civil, and other our Subjects, whom it may concern, to be very Vigilant and Strict in the Discovery, and the Effectual Prosecution and Punishment of all Persons, who shall be guilty of Excessive Drinking, Blasphemy, and Profane Swearing and Cursing, Lewdness, Profanation of the Lord's Day, or other Dissolute or Disorderly Practices, as they will answer it to Almighty God, and upon pain of our Highest Displeasure.

Note, The Prosecution and Punishment is to be of Persons Guilty of the aforesaid Evils, and not for Lamenting Pride, and Calling People to Repent of them, that God might not be offended, the Law broke, the King disobeyed, nor the Justices troubled.

An Account from the City of Chester,  
 OF  
 A Barbarous Persecution, &c.

IT's well said, in the Account of the Reformation of Manners, published with the Approbation of *Twenty Nine Lords, Nine Bishops, and Seven Judges*, p. 160, 161. 'When Religion is despised, and Virtue is lost, in a Nation—how easie a Prey will it prove to its Neighbours. —And a just God rewards Righteous Nations with Prosperity, and executes Justice upon those that are Wicked. —

'We are acquainted, that before God destroyed the Old World, P. 102.  
 'be saw the Wickedness of Men was great upon the Earth, — and their Sin is given as the Reason of their Destruction.

'And the Impiety of the *Jews*, that have for so many Hundred Years been a Despised and Vagabond People. And doth not History tell us, That as the Pride and Voluptuousness of the *Babylonians*, so the P. 103.  
 'Lewdness of the *Persians*, and Luxury of the *Greeks*, seemed (with their other sins) to be the Remarkable Causes of the Ruine of those P. 104.  
 'Empires. And the *Romans*, — became so very Degenerate and De-

bauched, before the Devastations and Ruine of their Empire, by the *Goths, Vandals and Huns*; that gave occasion to a Father to cry out, 'That the Name of Christ became a Scorn, and the Christian Religion was Reproached by the Lives of Christians. — And,

'If a Visible Contempt of the sincere Practice of Religion, and a P. 107.  
 'bare-faced, insolent and unrestrained Wickedness, — and a deep Insensibility, and imminent Danger of Judgment, are sad Indications of Guilt; it cannot, I think, be denied, but that this was too near the Dismal Case of *England*. — 'And nothing, I think, can be reasonably supposed sufficient to remove our Guilt, than some considerable and remarkable Reformation; and perhaps carried through all Ranks and Orders of Men, through all parts of the Kingdom.

'Having thus endeavoured to prove the Common Obligation which P. 110.  
 'lies upon All Men, as *Christians*, and as Members of the Community, to use their sincere Endeavours for a General and National Reformation, and the Special Obligations of *Governours and Ministers*, of Subordinate Magistrates and Inferiour Officers, from either the Nature of their Office and Trust, or their exprefs Oaths to this Purpose.

As also, with Regard to the Parliament's Address, the King's Proclamation, and the Queen's Letter, formerly mentioned in the said *Thomas Rudd's Case*.

I shall proceed to give a short Account, how the Magistrates of the City of *Chester*, by account from thence, have answer'd what's above briefly hinted.

The said *Thomas Rudd* is by Trade a Miller, and his Habitation near *Settle* in *Yorkshire*, and one of the King's Peaceable Subjects, call'd in scorn a *Quaker*, of a Sober Life and Christian Conversation; and, by his Estate and Trade, is sufficiently able to maintain his Family, and to Render to *Cæsar*, and all Men, their due, and pays Lot and Scot in the Parish wherein he lives; and therefore cannot justly, nor in the Eye of the Law, be esteem'd a Vagrant Person, nor ought to suffer as such.

But this honest Conscientious Man, having a Concern upon his Spirit, that Vice and Wickedness, Pride, Drunkenness, Immorality, and all Profaness, might be abandoned by all his Country-Men of this Nation; being the Duty of all that profess *Christianity*, and pretend to a *Reformation*, and Sobriety, the Fear of God, a Christian Life, and an Humble Walking with God, through the teaching and assistance of his Grace and good Spirit, and greatly desires all might come thereinto, wherein they might enjoy God's Blessings, and truly Pray to Him, to avert those severe Judgments, that (as is before hinted) it hath been observable, the Lord hath frequently brought upon People and Nations, that have lived in *Pride* and *Impiety*; and therefore on the 23<sup>d</sup> of the 3<sup>d</sup> Month, 1700. he, the said *Thomas Rudd*, did go about in the Streets of the City of *Chester*, and Exhorted the People to *fear God*, and *depart from Evil*; which, notwithstanding it is the Duty and Interest of all People, that would have God's Blessing here, and Live for evermore, to *depart from Evil*, and *do Good*, and *fear God*; yet he was put in the Stocks near two hours, and then taken out; And he again Exhorting the People, when let out, in like manner was committed the same day to Prison, by *Henry Lloyd* Alderman and Justice of the Peace in *Chester*, by Trade a Clothier, there remained until the 6<sup>th</sup> of the 5<sup>th</sup> Month following, called *July*, 1700.

And on the 7<sup>th</sup> of the 5<sup>th</sup> Month, he was Concerned again to go into the Streets of the said City of *Chester*, and to their Cathedral, with this Lamentation: *How doth Pride abound? People, how doth Pride abound? For all their Teachers teaching, how doth Pride abound? A Fore-runner of Destruction, how does it abound: Where the Bishop, and William Bennet, Mayor of that City, by Trade a Shoemaker, order'd him to Prison again,*

again, and thither in a Rude and Violent manner was he halled, and close lock'd up in a back Room, to prevent him from speaking to the People out of the Prison; as if it was a Crime to Lament Pride, and Call to Repentance. But when let out, he went again into the Streets, and at the High Cross, near that called *St. Peter's Church*; then they took him again, and had him to the Mayor's Court at *Pendbouse*; and after Threatning him, the Mayor, Priest, and Constable, Signed a Warrant, that order'd him to be Whipped as a Vagrant, and to send him from Constable to Constable towards the Place of his Birth.

And the said Constable did strip him, and rent his Shirt; and in a most Cruel, Barbarous, Tyrannical Manner, without Mercy, did they whip him on his Naked Body, with a Whip of strong Cord, and many knots in it; and after they had Whipped him for a considerable time, they desisted, and then called to the Mayor for fresh Orders, which he readily granted, and then they whipped him until his Flesh was bruised like a Jelly\*; so that it may be well said, *The tender Mercies of the Wicked are Cruelty.*

\* Note,  
Punishment  
should not  
exceed the  
Offence.

Yet this poor Innocent Man neither moved nor shrunk at all; and when they halled him away, he continued in his Innocent Testimony, against their ungodly and wicked doings, in great Love, Life and Zeal; the Lord carrying him through, and by his Power bore him up over all their Cruelties.

And it is recommended to the Serious and Christian Consideration of all that shall Read this, whether these Cruel, Illegal and Uncharitable Proceedings, do not give just occasion for the Name of Christ to become a Scorn, the Christian Religion to be Reproached; and whether it doth not tend greatly to demonstrate, That the Professors thereof are Degenerated and Debauched, and to bring Ruine upon the Nation, and a Visible Contempt of the sincere Practice of Religion; and is it not a bare-faced Insolency in these Magistrates, and Wickedness that ought to be restrained, proceeding from a deep Insensibility, thus to do? And may not this tend to bring us under imminent Danger of Judgment, and be an Indication of Guilt? And can this be denied to be too near the Dismal Case of England? And if nothing can be reasonably supposed sufficient to Remove our Guilt, as is before said, *than some Considerable and Remarkable Reformation, through all Ranks and Orders of Men, in all parts of the Kingdom,* Ought not these things to be Addressed and Amended? Considering it was *Impiety, Pride, Voluptuousness, Lewdness and Luxury*, with other Sins, that was the Ruine of the Old World, the *Jews, Babylonians,*

*Persians.*



*Persians, Greeks and Romans*, as is before noted. And is it not to be Lamented, that any of the Church of *England*, her Magistrates, Bishops or Priests, should be found so cruelly using any, that Lament the Pride and Wickedness of the People? And is it not a great Indignity and Contempt offered to the Parliament's Address, the King's Proclamation, and the Queen's Letter, against Profaness and Immorality, for any Magistrates to be found thus Acting against an Honest and Innocent Man, instead of putting the Laws in Execution against Profaness and Immorality, Curling, Swearing, Whoring and Gaming? And how many hath this Mayor, the Justices, Bishops or Priests, punished for the Evils aforesaid, let the Inhabitants of *Chester*, and their own Consciences, Witness? Or doth it bespeak, that they do herein faithfully discharge their *Oaths*, or that common Obligation that lies upon them? And do they use their sincere Endeavours for a General Reformation? Or have they a due Regard to the Special Obligations that lies upon Magistrates, and Inferiour Officers, according to their Nature and Trust, so *Barbarous* to use a Man, for Lamenting of Pride, a Fore-ruiner of Destruction, and calling People to Repentance, a thing so greatly Needful, and truly *Christian*? Yet this poor Man, for so doing, was, on the 9th Instant, again Committed by *Henry Lloyd* aforesaid, to the Northgate Prison in *Chester*, where now he remains a Prisoner, for Exhorting the People to Repentance, and Amendment of Life.

A Copy of his *Mistimus* here follows.

To the Keeper of the *North-gate*, or his Deputy.

*City of Chester.*

*I have sent you Thomas Rudd, a Vagrant Person, that obeyeth not the Laws, and disturbs at the Churches in the City of Chester: Therefore in his Majesty's Name do you keep him safe in your Custody, until he be delivered by Law.*

*Given under my Hand and Seal this 9th day of July, 1700.*

*Vera Copia.*

*Henry Lloyd.*

Oh!

Oh! How is the King's Name abused, who approves not of such Severity we believe? And yet such was the Rage and Enmity of these Men at *Chester*, that they told, *He deserved to be Hanged, instead of Whipping*, and for no other Fault, but what is *aforsaid*, if that be one.

Oh! That these things may be truly considered and amended; for surely those that are found in such cruel Practices, are not led by God's Spirit; and therefore let all consider whose Children they are, and what will be their Sentence and Portion hereafter, if they Repent not. The Lord therefore, if it be his will, give them *Repentance*, and *forgive* them their *Sins* for Christ his Son's sake, and bring them truly to believe in God and Jesus Christ, and to walk in his Light, that they may know his Blood to cleanse them from all Unrighteousness, and his Spirit to Sanctify them, is the hearty desire of the Sufferer that hath been so evilly intreated by them, that so they may escape the Punishment of Eternal Flames, and being turned into Hell, where the wicked and all that forget God shall be turned.

Again, Excellent is the Advice in the fore-cited Book, p. 27.

'Let our learned Rabbies, the great Disputers of the World, and that makes Profession of Religion, but give little better account of it, than by expressing a *Fetice* and *Uncharitable* Heat against those that Differ from them, in some things relating to Religion, but not *Essential* to it; wherein all Men, equally wise and good, have, I doubt, never yet been fully agreed: Think seriously with themselves, whether they might not employ some share, at least, of their Parts and Zeal, to much better purpose, in furthering the Reformation of Mens Lives, and of the Manners of the Nation, by suppressing of *Prophanes* and *Vices*, than by raising and keeping up, with an Unchristian Temper, to the manifest Injury of the Christian Religion, which is an Institution of *Love* — All Religions being, I think, agreed, that *bad Men* are a scandal to the *best Religion*; and that they cannot, if they continue so, be saved in any.

## P O S T S C R I P T.

NOTE, That the *Warrant*, for the whipping the Sufferer *Thomas Rudd*, was sign'd by *William Bennet* aforesaid Mayor, and *Peter Newton* Priest of that called *St. Peters* in *Chester*, and *Richard Lee* an Alehouse-keeper Constable; and a Copy being earnestly desired several times, but could not be obtained.

And from his last Commitment he was discharged the 22<sup>d</sup> of the 5<sup>th</sup> Month, called *July*, 1700. So he was Prisoner in the City of *Chester* about Eight Weeks, only for Exhorting the People to *fear God*, and *depart from Evil*; and calling them to *Repentance* and *Amendment of Life*; and *Lamenting Pride*. And yet this City which is said to be concerned in the *Reformation of Manners*, and *Suppressing of Vice and Immorality*, have thus severely Punished one, that in Body and Spirit labours and prays for the good of all Men; and that Holiness and Righteousness might abound in his Native Country, in and among all the Inhabitants thereof. And when he was Discharged, did again go, into the Streets of *Chester*, to Call to *Repentance* and *Amendment of Life*; and another time he went to the *Cathedral*, where the Dean came and pushed him away, and called him *Coxcomb*. And therefore, as the aforesaid Account begins with Quotations out of that Book, entitled, *An Account of Reformation of Manners*, sign'd by 29 Lords, 9 Bishops, and most of the Judges of the Land: I the Sufferer, shall end this *Postscript* with a Quotation out of the said Book, p. 157,

*Gal. 51. 7.*

'faithful Soldiers of *Jesus Christ*, be afraid of the Reproaches and Railings of such profane and profligate Wretches; but let us rejoice in them, and in any other Persecution, which we may undergo in so glorious a Cause. Let us consider, that this Life is the proper season for Service and Suffering, and the next of Reward and Happiness. Let the Lives and Deaths of the *Martyrs* and *Confessors* of Old be much in our Minds. Let us remember, that the best *Christians* in all Ages have been derided and contemned; that our Blessed Saviour himself, the Captain of our Salvation, who was rejected and despised of Men, hath commanded us not to be afraid of them that kill the Body, and after that have no more that they can do; but to fear Him, that hath power to cast into Hell; and hath said, That whosoever shall be ashamed of him, and of his words; of him also shall he be ashamed, when he cometh in the Glory of his Father, with the holy Angels: But that if we are Reviled and Persecuted for his sake, our Reward shall be great in Heaven.

*Nal. 53. 3.*

*Luke 12. 5.*

*Mark 8. 28.*

*Mat. 5. 11.*

*Thomas Rudd.*

T H E E N D.